THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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THE LIFE OF PHILIP MELANCTHON.

(CONTINUED from page 85.)

One of the earliest of Melancthon's productions, now extant, is an oration on the liberal arts, delivered at Tubingen, in the year 1517, at 21 years of age. It indicates the elegance of his mind and the variety of his reading. After a suitable introduction, he relates the classical story of the seven stringed lyre, and the origin of the liberal arts. The oration proceeds with a detail of these arts, and a brief recital of their origin and progress. It glows with animation as it approaches the close. "Let the example of those illustrious persons who surround me, inspire you. Be animated by the great and glorious expectations of your country, and apply the utmost vigour of your minds to what you know to be of preeminent importance, the attainment of sound learning, and real virtue. Do not be seduced from this noble course, by flattering pleasures or by evil examples. Let no dishonourable principle influence your minds: and that I call dishonourable which diverts you from the literary pursuits, and from the sacred studies to which you are devoted." Considering the very important part Melancthon was destined to act in the reformation, it would be pleasing, were it possible, to trace the formation of his religious principles, and modes of thinking, with as much exactness as we are able to detail his literary career. The history of piety is ever more interesting than the history of genius. To discriminate with accuracy the different states of the mind, to ascertain the changes of feeling, at successive periods of early life, to witness at once the progressive establishment of moral character, and the development of intellectual capacity, is, and ever must be, highly instructive. Melancthon was endowed with a soul formed of the finest materials, cast in the gentlest mould, and ever ready to listen with attention, to reason and

argument; but in proportion, as the original prejudices of education had entrenched themselves in a mind so delicate, discerning, and full of sensibility like his, the attempt to dispossess principles so dear to him, must have been difficult and hazardous. It is long before one, so constituted, can renounce what has been held sacred then, not without obvious and substantial reasons. Offence is easily taken at the first and most distant appearances of what is deemed error; and, under favoring circumstances, in an unenlightened age, an extraordinary degree of superstition is the natural result. Melancthon expresses, on one occasion, the *pungent sorrow* which the recollection of his former zeal in the idolatrous services of the Catholic church occasioned. It is easy to believe, therefore, that he must have endured many secret conflicts, many heart-rending struggles, previously to his separation from that communion. The only illustrative fact that has been transmitted to us, affords some good evidence that his convictions originated in the best manner, and that his early religious views were derived from the only pure source of instruction.

Capnio having presented him with a small Bible, which had been recently printed at Basil, by the well known John Frobenius, or Froben, Melancthon accustomed himself to write down upon the margin such explanatory hints and such useful illustrations of particular passages, as either occurred to his own reflections, or could be collected from the different ancient writers with whose works he was conversant; a practice which at least proves the diligent attention he began to pay to the sacred volume. This Bible was his constant companion. Wherever he went he never failed to carry it with him, and during the public service at church he constantly held it in his hand, to direct and enliven his devotions. This practice furnished an occasion to his bigoted and no less malignant adversaries, who perceived he made use of a different size volume from the prayer-book, to represent him as engaged in reading, even in the public church, what was very improper both to the occasion and the place! No efforts were omitted to render him odious; but envy and persecution waged an unequal war, and were defeated. The spirit manifested by these religious barbarians on this occasion, perfectly harmonized with the language of one of the monkish fraternity, whose preposterous ignorance and bigotry have furnished a standing joke ever since the reformation. "A new language," says he, "has been invented, which is called *Greek*; guard carefully against it, it is the mother of every species of heresy. I observe, in the hands of a great many people, a book written in this language, which they call the *New Testament*; it is a book full of thorns and serpents. With respect to Hebrew, it is certain,

my dear brethren, that all who learn it are instantly converted to Judaism!!"

After a residence of about six years, Melancthon removed from Tubingen, to the University of Wittemberg, the metropolis of the circle of Upper Saxony. In this institution he was immediately introduced to a scene of great labour and extensive usefulness. This University was founded so recently as the year 1502, under the auspices of the Elector Frederic, who spared no pains to advance it to respectability and distinction. The license of the Emperor Maximilian, and the bull granted by the Pope, for its establishment, are still extant. The celebrity of Melancthon, seconded by the powerful recommendation of Capnio, induced the Elector to determine upon giving him employment in the University. Several letters were interchanged on the subject, and the result was the formal appointment of Melancthon to the Greek Professorship. Upon this occasion, Capnio applied to him, with prophetic accurary, the remarkable language of Jehovah to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee—and I will bless thee, and make thy name great, and thou shalt be a blessing;" adding, "this accords with the presentiment of my mind; and thus I hope it will be with thee hereafter, my Philip, my care, and my comfort"! He went to Wittemberg on the 25th day of August, in the year 1518, at the age of twenty one. His name was inserted in the documents of the University with marked distinction.

The general sensation excited at Tubingen on this occasion, may be imagined from the language of Simlerus. "The whole city lamented his departure. No one can conceive or estimate how much the Academy lost of distinction and emolument when he departed." His journey was performed on horseback, by way of Nuremberg and Leipsic; and he availed himself of the opportunity of contracting a friendship with Picamerus, Mosellanus, Canricianus, and other eminent characters. Upon the fourth day after his arrival at Wittemberg, he commenced his public duties as a professor in the customary mode of delivering an oration, which attracted an unusual degree of applause. Luther is lavish in his commendations, and in a letter to Spalatine, he says that it was inconceivably learned and elegant, and excited such universal admiration, that every one forgot the comparative meanness of Melancthon's personal appearance. In consequence of his settlement at Wittemberg, immense numbers crowded to the University, and his audience of pupils sometimes amounted to fifteen hundred persons. He had the honor of being Luther's instructor in the Greek language. It is amusing enough to hear the terms in which M. Baillet mentions the intimacy which, from this moment, com-

menced between Melancthon and Luther. "Being called to Wittemberg," says he, "in the twenty-second year of his age, Melancthon fell into the hands of Luther, who abused his easy disposition, and availed himself of all those fine talents which ought to have been devoted to the service of the Catholic church!" In truth, this was an event of the utmost importance, not only in reference to these eminent individuals themselves, but on account of the influence of their ardent friendship upon the reformation in general. The profound learning and cultivated taste of the one; the vigorous zeal, independent spirit and dauntless heroism of the other, alike conduced to dissipate the delusions of the age. Both adopted the same general views; and each was equally solicitous of removing that Egyptian darkness that overspread the face of the world: yet they were constitutionally different. The one verged to the extreme of boldness; the other to that of caution; but, like Moses and Aaron among the ancient Israelites, their different talents were admirably suited to promote the general object. Truth would undoubtedly have suffered, had the one been less energetic and daring, or the other less moderate and cultivated. It would not be difficult to speculate on the ill effects likely to have resulted to the interests of true religion, if these eminent men, instead of being united in strict friendship, had cherished hostile sentiments towards each other.—This would probably have been the case, had Melancthon have continued a papist, or had he promoted the views of those who halted between two opinions. They would have abandoned what they even esteemed sacred in order to terminate this religious war; and it is to be feared, would willingly have entered into negotiations with the advocates of error and superstition, upon the principle of relinquishing the conquests which truth had already acquired and which conscience demanded of them never to cede. At the head of this party, the learned, witty, vaccillating, avaricious and artful Erasmus, is unquestionably to be placed. Too anxious to obtain a Cardinal's hat, to enlist himself under the banners of the reformation, he aimed to please the partizans of Rome; and too penetrating to be ignorant of the abuses of the Catholic system, or blind to its excessive absurdities, he was aware the reformers had reason and truth on their side, and too solicitous, especially while the victory was doubtful, of conciliating their esteem without unwarily pledging himself to act a conspicuous part in what he termed the *Lutheran tragedy*. The consequence was, he dissatisfied both, and failed of acquiring the honours it was in the power of the Pope to bestow, and the more valuable distinction which they could not give, but which the unbought affection of independent minds and holy reformers would have conferred. It is obvious, that the papists and coadjutors of

Erasmus would have been equally glad of Melancthon. Erasmus in the course of a long letter addressed to Luther, confesses that he had exhorted him to abandon the reformers, but not strenuously; because he considered it labour lost. Melancthon was scarcely less detested by the violent Catholics than Luther himself. The removal of Melancthon, therefore, to Wittemberg, by which he was introduced to the immediate and intimate friendship of Luther, ought to be regarded as a most memorable event. Luther freely unbosomed all his feelings to this new and invaluable associate, consulting him on all occasions, and anxiously availing himself of his superiority in literary acquirements. Whoever is accustomed to observe the movements, and to admire the wisdom of a superintending Providence, will mark this occurrence. He will not be disposed to attribute it to a happy casualty, but consider it as the result of a superior and wise arrangement. He will connect it with all its circumstances, and trace it to all its consequences. Accustomed to comprehensive views of things, he will not resemble the ignorant rustic that steps across the spring whence a Nile, a Euphrates, a Ganges, or an Ohio originates, without any emotion, and without the capacity to realize those images of grandeur and sublimity that present themselves in a similar situation to the enlightened philosopher; but he will pause, ponder, compare, and look around him The Almighty Ruler of the world proceeds in the large system of his operations, in a similar manner, in some respects, to every intelligent agent acting on a smaller scale. Does the skillful architect prepare his materials for the building which he is about to construct, and fit in each particular stone or ornament to its place with discriminating care? And is there any improbability in the belief that when the universal agent is about to produce an extraordinary work, he prepares by a process adapted to the purpose, whatever materials are proper for its execution? Moral operations require moral instruments, and in the whole machinery of circumstances an intelligent and pious mind will see much to admire.

Amidst the rubbish of error which had accumulated century after century, till the reformation, God determined to erect the temple of truth, and his providence cleared an ample space, chose a variety of workmen, and reared the admirable superstructure. And as in the erection of a building, there must be different kinds of labourers, all co-operating together, and all essential to complete the undertaking, so it was requisite in erecting this great edifice, to prepare and employ persons very differently constituted, but all capable of useful co-operation. In this light it becomes us to contemplate the preparatory course of Melancthon's education, the important station he filled, and the celebrity he obtained at Tubingen, and particu-

larly his removal thence to the scene of his future labours. He was selected by Providence for great purposes, and qualified by a suitable process for the part he was destined to act. His literary fame and his vast acquirements were not only of essential service, but were particularly needed at that precise period when they were ready for public use. Shortsighted indeed or criminally blind must he be, who does not perceive the same superintendance here as in the guidance of Joseph into Egypt, or David to the camp of Saul. If the Reformation claimed the steady efforts of true courage and inextinguishable zeal, be it remembered also, that it no less required a proportion of nice discernment, elegant taste, and literary skill;—if a superstition, which invested a mortal with the prerogative of infallibility, were to be attacked and levelled with the dust, the ignorance which, with its characteristic blindness, supported that superstition, was at the same time to be dethroned and demolished;—if old abuses were to be removed, and a new order of things to be introduced and systematized, it was desirable not only to find a nervous arm, but a polished mind, at once to clear away the rubbish of error, and clothe unwelcome novelties with attractive beauty;—in a word, if existing circumstances called for a Martin Luther, they also demanded a Philip Melancthon.

(TO BE CONTINUED.)

SKETCH OF THE RISE AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

Continued from page 91.

"In Philadelphia we had great difficulties to contend with, for our members in this city are very numerous, and hence a large edifice is required, which will be very expensive. Besides, malicious and evil disposed persons endeavored to prevent us from obtaining a suitable lot for a church. Nevertheless, the Lord supported us in overcoming our difficulties, and in frustrating the designs of our enemies. "Thirty years ago, (says Mr. M. in his journal, January 18, 1743,) a lot could have been purchased for a mere trifle, but, at this time 400, 500, and even 600*l.* are demanded, according as the situation may be. 'Tis true, we could obtain a lot with facility, by paying an annual ground-rent; but then we should be forever in debt. Something, we were satisfied, must be determined upon at an early day, as property is daily advancing and Lutherans are increasing. These facts, I offered to the consideration of our members on the 23d of January, after the services of the

morning, and requested all who were disposed to contribute towards building a church, to come forward and subscribe such a sum, as each had ability to pay. Accordingly the greater part of my hearers evinced their approbation of the plan I recommended, and subscribed 120*l*. The council now resolved, to seek a suitable lot, but failed for some time. We implored the Lord, if consistent with His wise purposes, to aid us in establishing our church in this city. The efficacy of prayer we soon experienced, for on the 12th of March I was informed by the council, that they were in treaty for a valuable lot, for which 200*l*. had been demanded. We have more than this sum subscribed, but there are still doubts entertained of our success by some, as we have enemies, who are ever ready to cast impediments into our way, in order finally to ruin us. And, it is a fact, that if we fail in erecting a suitable edifice, we shall not be enabled to bring our Lutherans into order.—"Except the Lord build the house, we cannot."

That the Lord did not forsake this good people, appears evident from a letter of Mr. M. dated June 6—"A week before Easter, a merciful God granted us a very handsome and valuable site for a church, in the centre of the city. We paid for it upwards of 100*l*. sterling. By this purchase, we shall have at once, sufficient ground to build a spacious church, and to enclose a portion for a grave-yard.—On the 5th of April, the corner-stone of the first German Lutheran church of Philadelphia was laid, in the presence of a large concourse of friends and enemies. As we were compelled to build, we resolved to build sufficiently large, to accommodate our descendants, and hence we have thought that our church should not be less than 70 by 45 feet. We shall also build a steeple, in order to have several bells. The expenses to completethe plan adopted, it is thought, will amount to about 800*l*. sterling. We shall however, trust in God, who has hitherto smiled upon us. It is a serious task to build, when poor and surrounnded by enemies."—In a letter dated July 1st, Mr. M. remarks, "the masons expect to finish the walls in four weeks. The hand of God is visible. It was from sheer necessity, that the building of a church has been commenced. According to the English laws, which prevail here, no sect or denomination is authorised to build churches, excepting the church of England and the Lutherans. We must therefore build a steeple and obtain several bells. Our enemies expect that we shall soon be thrown into jail and disgraced by an inability to meet the expenses. We, however, have no fears. Four of our council, have obligated themselves to pay the mechanics and workmen, and although they are not wealthy, yet they are known to be honest, industrious, and pious, and therefore, good securities. Our Lutheran brethren in Lancaster, a new town about 60 miles from Philadelphia, sent

us a handsome donation lately, and thereby encouraged us much. On the 20th of October, divine service was performed, for the first time, in the new church, the corner-stone of which was laid, as we have stated, on the 5th of April preceding. It is evident from these facts, that a great zeal for the cause of Christ, actuated the Lutherans of that day. And although their church was still in an unfinished state, "yet (says the indefatigable Muhlenberg,) we can now worship the Lord in our own sanctuary, and our four brethren who obligated themselves for the payment of the expenses, have not yet been cast into prison, as our enemies predicted they would be, long before this time." The services performed upon the occasion were peculiarly interesting. The congregation sang the excellent hymn, composed by Gerhard, "Befiehl du deine Wege." Mr Muhlenberg then read a portion of Scripture, and delivered a discourse from I. Kings, chap. viii. ver. 22. &c.

(TO BE CONTINUED.)

FOR THE INTELLIGENCER.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

(CONTINUED from page 95.)

So much was this man affected by the discourse of Mr. Schulze, that he opened to him, without reserve, his past history. He stated, that he had traversed the country for ten years, in order to collect ten dollars which he owed the priests. He had also accustomed himself to an indolent life, that he afterwards went about as a penitent, completely naked, for two years, and thus made himself extensively known as an eminent Priest. Afterwards, he established the idolatrous worship of the goddess Mariamne in his own house, and acquired by various artifices the reputation of an exorcist and prophet. At length, he began to go from village to village as a priest, upon wooden slippers, studded with sharply pointed spikes. In the mean time, God often worked upon his heart, not only by the means of the sermons that he heard occasionally from the missionaries, but likewise by the books, which they had distributed. He received with the utmost docility the instruction that Mr. Schulze gave him at this time, and delivered to him the penitential shoes, which have since been deposited in the cabinet of natural productions, in the Orphan House at Halle, where they are now to be seen. To be brief, he set about the work of conversion most earnestly; broke through every impe-

diment, which his relations threw in his way; and was received into the church by baptism. Many others amongst the Heathens evinced favourable feelings towards the Missionaries; proposed themselves for religious instruction, and the congregation was increased, by an addition of 27 persons during this year.

It was a peculiar gratification too, to these servants of Christ, to learn that a desire was extensively diffused in the surrounding villages for the establishment of schools, and in many places they were actually planted. In the absence of christian teachers they were compelled to make use of the natives, always exercising a superintendance themselves. The number of schools was four christian, and seventeen heathen of this description, in which there were 475 scholars. In the year 1726, the congregation obtained an increase of forty-nine persons, and many of the new converts manifested considerable zeal. They not only departed from their idolatrous practices, but maintained likewise a holy walk. Particularly, in cases of disease, were the evidences of genuine piety conspicuous. As an illustration, it may be mentioned, that one of the Missionaries was thus addressed by a member of the church, who was afflicted with disease, "O that my precious Redeemer would take me to himself, how willing would I die—here I have to contend with many enemies, and I fear that I may fall away from the grace of God—and, that it may please my Saviour to remove me away from this world—I thank thee, beloved Pastor, and I will thank you in that heaven, which Jesus has prepared for us; that you have taught me the way, to die in peace." This year a new edition of the work entitled, "The way of Salvation," and the treatise of Kempis on the Lord's Supper, were printed in the Malabar language. To advance the interests of Zion beyond Tranquebar, Mr. Schulze went to Cudelur. Wherever he went, he visited the heathen schools, and endeavoured to give the children some instruction in the principles of Christianity. From Cudelur, he travelled to Madras and Palicatta on foot, and found many opportunities of preaching a crucified Saviour in cities, villages, and inns. His object was to go to the Mogul Kingdom; but he relinquished it under an apprehension, that he would be imprisoned by the Mahommedans, or torn in pieces by tigers, which prowled about in that region.

(TO BE CONTINUED.)

I am no preacher, let this hint suffice—
The cross once seen is death to every vice;
Else, he that hung there, suffered all His pain,
Bled, groaned, and agonized, and died, in vain.—COWPER.

MONTHLY ASSOCIATION ESSAY.

Is Universalism well founded? The doctrine of universal salvation as it has been maintained, either denies future punishment altogether, or the eternity of that punishment. Of both forms, *we hesitate* not to assert, that they are not well founded. In attempting to justify the view that we take upon this subject, it is necessary that we should premise that our arguments are derived mainly from the Christian revelation. If the light of nature be not sufficiently bright, to direct us to a decision in regard to a future existence (and it is pretty generally conceded that this is the fact,) then it will follow that it can determine with no certainty, any thing that depends on that existence, such as the happiness or misery of its subjects. But should we form an opinion that is not without advocacy, that futurity is not so enveloped with darkness as to be impenetrable by our powers, with a force proportioned to that with which our sentiments are established, will we be able to arbitrate on our condition hereafter? Esteeming it, however, most perfectly safe to follow the living oracles of God, it is not necessary for us to measure, precisely, what may, or may not be effected without their instrumentality.

Whatever is asserted by holy Writ on this subject, we feel bold to say, however unpleasant it may be to man, will not be contradictory to the principles of reason. Let us search then the Scriptures. Have they not brought life and immortality to light? It has never, we believe, been doubted by those who receive in any form (even the lowest,) the Bible as a revelation, that it teaches the future existence of man, and plainly asserts his immortality. It is contended, we know, by some of those who have gone under the distinctive appellation of Universalists, that that immortality is in every instance blissful. According to our plan it will not devolve on us to enquire how far it is compatible with the justice and holiness of God, and consistent with those moral perfections that belong to him, to treat in a similar manner the varied characters that come into his presence, to ask whether the suicide, the impenitent and unpunished murderer and thief shall be dealt with like the man who has feared and loved God, has delighted to know and to practice his will, to discharge with fidelity the duties of the various relations of life; these are not questions now, however much a proper use of them might effect, because the book of books is to tell us what is true in the matter. And what saith the scriptures. "It is appointed unto man once to die and after that the judgment." God hath appointed a day in which he will judge the world. What is this judgment to determine that is so clearly taught us here, and in other parts

of the scriptures? The characters of men, their meetness for rewards or punishments, the course that they have pursued, whether of obedience or disobedience, during their probationary existence.

We do not feel disposed to place the matter in this light alone. It must be admitted that after death is the judgment. Is there a distinct enunciation of the results of that judgment, and do they not involve the facts of men's happiness or misery in that state which follows? We refer to the solemn and extended display of our Lord on the subject contained in the 25th chapter of Matthew's gospel. Are we not taught here that men shall be classed according to their character (and to omit the case of the good which has no bearing on the subject,) that the wicked shall be separated from them, that there crimes shall be denounced, and that they shall be punished? Can any thing be more plain than the language "These shall go away into everlasting punishment?" This most certainly places the subject beyond all disputation. If there were not many other representations such as, "The hour is coming in which all that are in their graves shall hear the voice of the Son of God, and come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The one above referred to would be sufficient. Why should it have been asserted of Judas, that it would be well for him if he had not been born, if there awaited him in that eternity to which he hastened his departure, a mansion of peace and uninterrupted joy? The language would be strange and inexplicable indeed. It was not our design to dwell, particularly, on this point. This is not the most common form of Universalism with them who may peruse this essay. The concession is readily made, that there is future punishment, by many who call in question the eternity of that punishment.—All must admit that the doctrine of everlasting punishment is most awful, and we hesitate not to say that we should be most reluctant to subscribe to it, if it were not most plainly written in the pages of that book, whose authority with us, is never questionable, and whose decisions are never opposed. That the doctrine of universal salvation is unfounded in scripture, we think most clear. Certainly it may be said by them who are acquainted with the argument on this subject that there is nothing that is necessary to convince us of the truth of the eternal punishment of the wicked, that may not be met with in the scriptures. What should they say in order to remove doubt? Should they say in plain terms that the punishment of the wicked will be eternal? They do assert this in that very passage which has already been adduced to establish the certainty of future punishment, "These shall go away into everlasting punishment." In order that we may not be at a loss, should the term appro-

priated to this particular subject be unequivocal from the circumstance of its being used in connections where its meaning is unquestionably of the extent referred to. This is actually the case with this word for it is applied and in the very same passage to the happiness of the righteous the proper eternity of which is not questioned. Should expressions of particular energy be applied to the subject, that as it is of so much importance, no mistake may be made upon it. This has *really* been done. It is said "the smoke of their torment shall ascend for ever and ever" "In the lake of fire and brimstone, they shall be tormented day and night, forever and ever." Is it necessary that these energetic expressions should be conveyed to us with a definiteness of import resulting from their use in other connections where there could be no doubt about their signification? We shall have no reason for dissatisfaction because our wishes on this point have not been gratified. For the expression *eis tous aionas ton aionon*, is in the scripture applied in sixteen instances where a proper eternity is indicated, "Now let me ask, says Dr. Dwight, (vid. Theology Sermon 167.) whether a man, even of moderate understanding, could be supposed to write with scrupulous integrity a system of Theology, and employ this phrase sixteen times to denote an absolute eternity, and twice to denote that which is infinitely different, while these were the only instances in which the phrase was applied to a given subject, and that of immeasurable importance to those for whom he wrote. But if such a man cannot be supposed thus to use language, nor vindicate it when used in this manner, can such conduct be attributed safely to the Spirit of God?" To carry our convictions still higher if possible, and to prevent every thing like cavil, should the very same idea be conveyed in a different manner? This has not been neglected by that Spirit that indited the truths which holy men recorded, "Their worm dieth not, and their fire is not quenched." Is this language true? It is the language of him that cannot lie. Its truth involves the eternity of future misery.

Believe that but a limited punishment is alloted to the wicked, and in what way shall we account for such indefinite expressions? This we conceive will puzzle our ingenuity, till deserting our heterodoxy, we are thus prepared to solve the difficulty. "The wrath of God abideth upon him," is an expression not unlike to the former and susceptible of the same use. Should not the subject be unincumbered with difficulties from the fact that nothing was said in the volume of revelation to diminish its force, or in any way to qualify the energy of what had been said in support of the doctrine. And is it not true, that there are no intimations that the misery of the wicked will terminate. On no plain passage of scripture can the doctrine be built, that for a limited period the sufferings of the

wicked shall endure. Should not the doctrine be in accordance with the other acknowledged truths of revelation? It is most perfectly so. If the punishment of the wicked be final and everlasting, it accords with this life being a probation, the only theatre for the exhibition of the Divine mercy, the only place in which a Saviour is offered and can be received. It accords with the truth, that he who employs it not in the service of God, would better not have entered into existence. But the opposite view: what does it hold forth? that man shall cease from sin, whilst it is reigning in his heart; that he will love God whilst he is cursing and blaspheming him; that he will be saved without a Saviour; that he will obtain the Divine mercy when it is clean gone forever; that he will live after he has died a death that never dies. How certain is it from this that the hope of the wicked that their torment shall end, is a vain hope. How strong is the evidence that when the wrath of him who is now so merciful and full of compassion, commences to burn, "everlasting destruction from his presence and the glory of his power," will be the consequence. Whosoever thou art, that deniest this doctrine, learn that the scriptures oppose thee, and it will require but a little modesty and humility to admit that you have not measured correctly the powers of reason, when you have set its uncertain decisions against the voice of heaven, nor comprehended the justice, the holiness and the mercy of God, when you have inferred from them, that there is nothing in the sins of men that demands an everlasting punishment.

C P K

TRANSLATED FOR THE INTELLIGENCER.

MEMOIR OF G. H. E. MUHLENBERG, D. D.

Self denial when exercised in promoting the interests of our dear Redeemer's kingdom, becomes a shining virtue. 'Tis truly pleasing to the christian, to behold men offering up their temporal ease, their pleasure, their all, to compass the grand end of being instrumental in extending the triumphs of the cross.—The history of the men who engage in a work at once so philanthrophic and so heavenly, cannot but be interesting to all whose souls yearn for Zion's prosperity. Without being governed by an undue degree of sectarian influence, an attempt will be made to lay before your readers, the characters of some of those christian heroes who have been chiefly instrumental in promoting the interests of our Lutheran Zion, in our much beloved country. The subject of this paper is a name endeared to many, and connected too with some of the most interesting

periods of our nation's existence. Muhlenberg is a name which fathers will love to hand down to their children, and children to their children's children. And could the voices of those who knew him best be heard, how many hundreds would tell, while their souls were kindled with a kind of heavenly fire, of the pious labours, the evangelic sermons, and the apostolic zeal of this one of the most illustrious fathers of our church.

Gotthelf Henry Ernst Muhlenberg, D. D. the subject of this memoir was born at New-Providence, Montgomery County Pennsylvania, on the 17th of November, 1753. His father was Henry Melchior Muhlenberg, D. D. whose name will ever be held in sacred remembrance by our churches on this side of the great Atlantic. His mother was Ann Maria, daughter of the late Conrad Weiser, Esq. The rudiments of that education which paved the way for his future usefulness in the church of God, he obtained in the place which gave him birth, and after the removal of his father to Philadelphia, in the common schools of that city. When he had reached his 10th year, he was sent by his father to Europe, that there, with his brothers Peter and Frederick Augustus, he might complete his studies, and lay the foundation of his theological education. After a voyage of seven weeks they reached England, and soon after sailed to East Friesland. Here a circumstance occurred which developed his natural resolution already so early in life. The man to whose care he was entrusted, basely deserted him, in a country where he and his were strangers. Destitute of money and friends, little Henry was left helpless, and far distant from the end of his journey. Undismayed, however, he commenced his long journey on foot. One penny was the contents of his purse. He passed through Oldenburg, Bremen, and Hanover, on his way toward Einbeck, the birthplace of his father, and where yet some of his paternal friends were living. Towards the close of his long journey, he was met by a man, whose benevolent heart had compassion on him. This generous stranger carried him on his back to Einbeck, and beguiled the fatigues of the journey, with many friendly and interesting naratives. Henry arrived safe and in September following, his friends sent him to Halle, where he commenced his studies.—He passed through the lower classes, but on account of his youth could not enter the University, until 1769. In the following year he made preparations for his return to America, where he arrived in September, 1770. During his residence in Europe, he enjoyed the friendship of many of the most learned Theologians of Germany, who had been the friends of his father. He had at all times, while there, free access to the valuable library of Count Wernigerode. In October, 1770, he was ordained before the Synod at Reading, and was admitted as assistant minister of Philadelphia, and the neighboring congrega-

tions. In 1774, he was appointed third minister in Philadelphia. In the same year he married Miss Catharine, daughter of the late Philip Hall, of Philadelphia. In 1777, love of country had caused him to raise his voice in defence of her independence, and he was obliged to leave the city, shortly before the enemy entered. In July of the following year, after the evacuation by the enemy, he returned. In 1779, he was obliged to leave the city, on account of his health, and he took charge of the congregation at New Hanover, Montgomery County, Pennsylvania. In October, of the same year, he received a call from the Lutheran congregation of the city of Lancaster, and entered upon the discharge of his ministerial duties here in March, 1780.

Here he labored with continued diligence, fidelity and resolution in the service of his Master, until the last week of his life. On his death bed, but a few moments before his spirit and his body bade each other farewell, till the morning of the resurrection, he committed his much beloved congregation, and the Zion of God, to the protection of the great Bishop of souls. He remained firm in the faith on the blood of the atonement, clasped his Bible, his dearest, last, best treasure and consolation to his heart, and gently breathed out his spirit into the hands of his Saviour on the 23d of May, 1815.

During his thirty-five years residence at Lancaster, he enjoyed the uninterrupted, universal love of his congregation.—His memory is indelibly engraven on their hearts. But it was the poor, the needy, the widow and the disconsolate, that wept bitterly over his grave.

He was a profound and orthodox theologian; well versed in the ancient languages, and well acquainted with the sciences of medicine, chemistry and mineralogy. Next to Theology his darling study was botany, and in this, he was perhaps second to none in our country. In the year 1783, he was first visited by Dr. Schopf, and Professor M——, and this was the commencement of his intercourse with European botanists. He opened a correspondence on the subject with Professors Schreber, Hofman, Hedwig, Schwartz, Wildenow, &c. who received his remarks, in some cases quoted them as authority, in others appropriated them to their own use.

He was a member of the "Gesellschaft Naturforschender Freunde, of Berlin," "the Naturforschende Gesellschaft of Westphalia." The "Societas Physica," and "Societas Phylographica Gottingensis," "The Societas Imperialis Naturæ curiosorum," the "Societas Physiographica Sundensis," the "American Philosophical Society," &c. &c.

His writings are "Catalogus Plantarum," a work which has been published; a treatise on the various kinds of plants in North

America, and another entitled "Flora Lancastriensis," were in the press at his death. He left other treatises on Theology and Morals in manuscript, which are in the hands of his surviving friends.

FOR THE INTELLIGENCER.

THEOLOGICAL SEMINARIES.

Messrs. Editors,—For some years past, I have been an attentive observer of men and things, and among the various truths, which have thus been impressed upon my mind, one of no small importance is, that mankind in general, are very much influenced, both in their opinions and actions, by the example and opinions of others. Now I feel desirous to avail myself of this rule, in behalf of the Theological Seminary lately established in our church, by showing that such institutions are not only approved of, but considered of the greatest importance by the great body of christians throughout the United States. As another of my practical maxims, gleaned from experience, is, that actions speak louder than words, I consider my point fully established by the fact, that nearly all the different prominent denominations have established such institutions themselves; and I therefore merely send you the following list of Theological Seminaries.

DENOMINATION.	LOCATION.
Congregational church of New England,	at Andover, Mass.
Baptist church	Newton, near Boston.
do. do.	Hamilton, N. Y.
do. do.	Washington city, D. C.
Presbyterian church	Princeton, N. J.
do. do.	Western Seminary.
do. do.	Hampden, Sidney.
do. do.	Maryville, Tenn.
do. do.	Auburn, N. Y.
Episcopal church	New York.
do. do.	Alexandria, D. C.
do. do.	Ohio.
Roman Catholic	Georgetown, D. C.
do. do.	Emmittsburg, Md.
Dutch Reformed	Brunswick N. J.
Moravian	Nazareth, Pa.
German Reformed	Carlisle, Penn.
Evangelical Lutheran	Hartwick, N. Y.
do. do.	Gettysburg, Penn.

In the above enumeration, as far as I know, no omission is made.

A LUTHERAN.

AMERICAN COLONIZATION SOCIETY.

It cannot but delight every citizen of the United States, who desires his country's welfare, to see, that the American Colonization Society has met with the approbation of many religious denominations. And as we believe, that nothing more is requisite, to enlist our citizens generally in its behalf, than to bring the subject fairly before them, we would call the attention of our readers to the following extract of an address, delivered on the 4th of July, instant, in the Lutheran Church of Frederick, by its Pastor, in the presence of a large concourse of citizens :

"We shall bid adieu to the scenes of vanity, and the hurly burly of this world, without enjoying a state of society, free from the inconveniences and pernicious effects, produced of necessity, by a population naturally inimical to us. But, shall we not act for our children? Shall we be indifferent to the growth of any evil, that must eventually crush our descendants? Our forefathers "pledged their lives and fortunes to each other, with a firm reliance on the protection of Divine Providence, in support of the declaration of independence—they did risk their lives and fortunes, to procure liberty, yet, not with that selfishness, which would have influenced them to look to themselves only. Nay, they had at heart, the happiness and welfare of their descendants. The few years they could enjoy liberty, according to the course of nature, would not have compensated them for the privations they experienced—the sufferings they endured, and the blood they spilt; they acted for unborn generations.

The increasing evil of a population, which, according to the nature of things, cannot be incorporated or amalgamated with us, demands our attention. It must be removed!! Otherwise, we shall in vain promote the education and temporal possessions of our descendants. They and their property will (it is not a chimera—no phantom of a dream or delirium,) fall into the hands of those, whom our children now look upon as their inferiors! May God avert such a state of things! But, when means are at hand, God will not perform a miracle—he never did under such circumstances. I know there are many good citizens, indifferent upon this subject—they see no cause of alarm. I regret that I dare not trespass upon your time, by producing incontrovertible facts, to establish the declarations and mathematical calculations of some of the most eminent citizens and patriots of our country, *viz:* that if no efforts are made to open the door of Africa for her sons and daughters who are among us, a degraded people, our descendants will be compelled to witness scenes of desolation and human carnage. If any be still skeptical, then let them listen to the voice of St. Domingo. Even our own state, to which we are so ardently attached, whose latitude, clime and soil we appreciate, has much to fear. The southern states, are already closing the door, which was open to those, who were removed from us for their crimes, or who had been unfortunately the property of avaricious, covetous and unprincipled men. The increase then of the population in question, will be alarmingly rapid, and ultimately obtain the majority. (For this correct idea, I am under an obligation to a worthy citizen, with whom I conversed a day or two since.) Who will for a moment contend, that the majority will tamely submit to the minority?

To remove the evil—to preserve our posterity, the American Colonization Society must be supported! no pledges of life and fortune are

demanded; no, nothing more than to contribute annually such a sum of money, as any citizen can easily spare. Already have hundreds been removed through this Society to Africa, where the emigrants are happy themselves, and instrumental in cheering the hearts of the long benighted Africans, with the lamp of the Gospel. Hundreds are now anxious to go to their home, and nothing but the want of money, has delayed their stay among us. Fellow-citizens, our descendants call upon us—the Lord Jesus calls upon us, to aid the Colonization Society. 'Tis the instrument of God, to promote the happiness of mankind. Through it, by the blessing of God, our posterity will enjoy the happiest state of society; through it, the kingdom of our Lord Jesus Christ will be extended, and thousands who now sit in darkness, be irradiated by the Sun of Righteousness. I have the honor of being, in conjunction with my clerical brethren and several worthy citizens, an officer of the Society in Frederick, auxiliary to the American Colonization Society, and should think myself unworthy such honorable distinction, were I to be inactive. It is the opinion of many of our best citizens, that no occasion can be more suitable than the present, to obtain some aid, for the Colonization Society, an institution which every christian, patriot and philanthropist should cherish. I most heartily concur with such opinion. We are freemen. We enjoy the smiles of God's countenance—we can and dare contribute, to promote and perpetuate our liberties. What you do contribute, remember, is nothing less than promoting the interests of your descendants.—And when the selfish man—the sensualist—the slave of vice—the miser, shall suffer excruciating pain, which can never be mitigated, anguish of soul, which can never be soothed, then will we, fearing God, and rendering ourselves useful by his grace, be lauded by our descendants throughout eternity, beyond the blue curtains that conceal the celestial mansions from our view, and enjoy forever that perfect liberty, which the Lord Jesus Christ purchased for us."

EXTRACTS FROM A WORK ENTITLED "THE ADVANCEMENT OF SOCIETY IN KNOWLEDGE AND RELIGION."

On the continent of Europe, the decayed embers of the Protestant Churches will be soonest kindled into a flame; and, by recalling them to their first faith and first fire, bands of missionaries might be raised and trained up, renewing the days of the preaching of Luther and the early reformers; the cause of truth would gain ground on every side, and the mystical Babylon tremble to its North and South; and two great nations, France and Germany, afford the best inlets, and supply the fittest labourers, for further advancement. France has always taken the lead among the nations of the south of Europe; who, like it, formed of iron and clay, are of mixed Roman Catholic and Gothic descent—speaking kindred corruptions of the same great language—and retaining in their writings as in their monuments, some broken fragments of the Roman policy and civilization. To the north of the Rhine, the genius of Germany predominates: her philosophers, her orators, and her poets,

are admired and imitated; she has imbued the literature of the north with her own colouring; and her language takes the place of French, as the common medium among foreigners of the middle rank: should a great revival of religion take place in Germany, it will not only spread, as at the Reformation, through the kindred nations—the Danes, the Norwegians, and Swedes—but find its way through Poland and Russia; and perpetuate the impulse throughout the north.

Roman Catholics.—The [Roman] Catholic church is wasting away by a slow though certain decay. When the cause ceases, the effects must cease; and, as the ignorance is dissipated, and the political circumstances are undermined which gave it support, the whole edifice of tyranny and superstition, must fall to the ground. Even in countries the most shrouded from the light, Spain and Portugal, liberal principles prevail in that class, which, at length, gives the tone to all others—the young, the intelligent, and the active. The Church of Rome has the whole tide of modern opinion directed against it: and has nothing to resist it, but passive ignorance or blindfold fury; and the precarious aid which it receives from the monarchs of Europe, who themselves are struggling against the stream, which unless they act with more wisdom, must sooner or later overwhelm them. Fortunately for popery and unfortunately for mankind, there is no Luther, whose voice might awaken the slumberers, and produce that reform, by reason and an appeal to scripture, which, otherwise, will be produced by the political storms about to desolate Europe; if force is the only remedy which popes and kings continue to apply to that increasing desire of melioration, which is deeply seated in the hearts of men, and is urged imperiously by the changes in human affairs, and by the development of society. It were to be wished, that some men of great talents on the continent would devote themselves to the work of exposing, in their full extent, the horrors of that false church which has filled Europe with martyrs; so that the earth might no more cover her slain, but that the cry of blood might rise to heaven for deliverance.

Greek Church.—The Greek Church, which partakes of the same corruptions with the Romish, has more the excuse of ignorance, and is more open to improvement. The Bible once had free course throughout the vast dominions of the Emperor of Russia; and education is encouraged by a monarch, who has not much to dread, for some ages, from the civilization of his subjects, while Greece, when politically free and independent, may aspire to higher liberty than she dreams of at present—may shake off the fetters of superstition, as well as of slavery; and break to pieces that worse than spiritual yoke, whose iron enters the soul.—*Church Register.*

PURGATORY.

Among the numerous false doctrines, inculcated by the Church of Rome, is purgatory. Upon this subject, a certain writer of the last century observes: "By this doctrine, the Church of Rome has traced out a way to heaven, not marked in Scripture, framing a fable of a place where souls are cleansed after death from the stains and imperfections of this life. And the imperfections of their faith and repentance are there supplied by their own sufferings; and what the blood of *Christ* did not completely effect, is there wrought out for them by the torments they are to undergo in this *purgatory*; and by that means, they have found a way to reconcile a wicked life with the hopes of heaven.

They suppose a great many die, that are neither good enough for heaven, nor yet bad enough to go to hell, and so the Church of Rome has provided this middle place for them; and instead of making them know, *as the tree falleth, so it lyeth*; and that *there is no device, nor invention in the grave whither they go*;—and that therefore they should *give all diligence to make their calling and election sure*; and *work while they have the day, before the night* of death overtake them, in which *no man can work:* She makes them hope, that by passing through this *purgatory* they cannot fail to arrive at heaven; and very easy it is to get there, and avoid going to hell, for the least degree of sorrow for sin will prevent that. A sort of *repentance*, which they call *attrition*; for they have invented two kinds: the first, *contrition*, is a hearty sorrow and remorse for sin, which is joined with a love of God, and aggravated upon the conscience, from the sense of ingratitude towards him, as well as for the demerit of punishment; a heart thus humbled and broken, has that sort of repentance (and which is indeed the only true and effectual) which they distinguish by the name of *contrition*.

And the second, the other sort, which they name *attrition*, is nothing but a dread of hell, and an aversion to the punishment of sin, but not to the sin itself; but this *attrition*, joined with confession to the *priest*, and his absolution, is esteemed as *contrition*, and as much available with God for pardon, that is, for this *purgatory* punishment, to which this procures them admission, and there they are sure to be thoroughly purified, and made fit for *heaven*; and are sure of a safe passport to it, when they do but get once into *purgatory*, they are out of the reach of *hell*.

All their warrant from Scripture, which they pretend for this doctrine, is where our Saviour says, Matt. v. 25, 26. Luke xii. 59. *Agree with thine adversary quickly, whilst thou art in the way, &c. lest thou be cast into prison, verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the last*

mite. And 1 Cor. iii. 15. *He shall be saved, yet so as by fire.* By paying the last mite, they will suppose must be meant, satisfying the remainder of God's wrath by their sufferings in *purgatory;* for they reckon the death of Christ delivered only from eternal, but not this temporary punishment; that he paid but part of the debt, and left the other to be satisfied by the sinner himself. An opinion very derogatory to the fulness of the satisfaction made by *Christ*, who, the Apostle says, Heb. vii. 25. *Is able to save to the uttermost those who come unto God by him.* Neither can this by any means be the sense of that text; for no sufferings that man can undergo, are any way capable to pacify the wrath of God, or make satisfaction to his justice; so that by paying the last mite, must rather be meant the remaining for ever in prison, as never being able to pay it, and for that reason, may that warning be given to agree with the adversary whilst in the way, to prevent being cast into a prison, whence there is never any coming out."

EXPOSITION OF A COMMON SAYING, "I CAN DO NOTHING."

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but our present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing.—The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strikes his eyes. He urges his suit, and tries to touch some strings of humanity or benevolence, but in vain. The looks and replies of the curmudgeon begin at length to discover his ruling passion. His character once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man means, "I dare not offend my superiors, or displease my associates." His conscience is not in his own keeping; or rather as a dignified clergyman once said, "he cannot afford to keep a conscience." Before any thing

can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he had agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self justification, or indolence. He has a small measure of knowledge, but a large stock of credit: he deals out strange startling language and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favorite expressions were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the Gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him such language is not a cloak for avarice, prejudice, or indolence.—He feels and owns his constant dependence on God, but refuses all servile subjection to fallible fellow-men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy services is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well doing; for in due season I shall reap, if I faint not.—*Columbian Star.*

THE POPE ALARMED.

It appears that the Pope has taken fresh alarm at the diligence and success with which the operations of bible, missionary, and tract societies are at present conducted. He has, therefore, issued a bull to the catholic clergy, in all parts of the world, to organize a crusade against the friends and measures of these societies; to suppress works of genius; to destroy the liberty of the press; and, in fine, to give a different direction to the religious and political affairs of all nations.—*Col. Star.*

LUTHER'S CELL.

The people of Glasgow have built a tall monument in honor of JOHN KNOX. More impressive to my mind, is the manner in which the memory of LUTHER is preserved at Erfurth. In Russel's Tour in Germany, I find the following notice of his cell.

"The Augustine Monastery, in which the young Luther first put on the cowl of the hierarchy, which he was to shake to its foundations, and strove to lull with his flute the impatient longings of a spirit that was to set Europe in flames, has been converted to the purposes of an orphan asylum; but the cell of the Reformer has been religiously preserved, as the earliest memorial of the greatest man of modern times. The gallery on which it opens, is adorned with a dance of Death,* and over the door is the inscription,

Cellula, divino magnoque habitata Luthero,
Salve, vix tanto cellula digna viro
Dignus erat qui regum splendida tecta subiret
Te dedignatus non tamen ille fuit.

The cell is small and simple, and must have been a freezing study. Beside his portrait is hung a German exposition of the text, "Death is swallowed up in victory," in his own hand writing, and written in the form in which old books often terminated, an inverted pyramid. There is a copy of his Bible so full of very good illuminations, that it might be called a Bible with plates. The wooden boards are covered with ingenious carving and gilding, and studded with pieces of coloured glass to imitate the precious stones which so frequently adorn the manuscripts of the church. It is said to have been the work of a hermit, of the 16th century, who thus employed his leisure hours to do honor to Luther; yet Protestant hermits are seldom to be met with."—*Christian Spectator.*

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* The reader probably knows, that such a Dance of Death is a series of paintings, representing Death leading off to the other world all ranks of men, from the monarch to the beggar, and of all professions, and characters, priests and coquettes, soldiers and philosophers, musicians and doctors, &c. &c. They were generally painted, either in church yards, as in the cemetery of Newstadt, in Dresden, to teach the general doctrine of human mortality, or in churches and convents, to commemorate the ravages of a pestilence. Of the latter kind was the celebrated dance of Death at Basle, painted on the occasion of the plague which raged while the council was sitting.

The very interesting proceedings of a conference of Lutheran ministers in New York, have been received, and will appear in our next.